

## SPECIAL FEATURES OF THIS ISSUE:

Tyranny of Labor Unionism.—Head of the Church.—Mental Retroversions.—Anthropotic Pole Star.  
Koreshan Cosmogony.—Editorial Pages.—Koresh in the Masonic Temple.—Antichristian Church

# THE FLAMING SWORD

November 30, 1900.

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**KORESH.**

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In Editorial Perspective, Editorial Discus-  
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News, etc.

**Prof. U. G. Morrow.**

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## A GLANCE AT KORESHANITY.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**COSMOGONY.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**ALCHEMY.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**THEOLOGY.**—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**MESSIANIC LAW.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**REINCARNATION** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**THE SPIRITUAL WORLD.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

**HUMAN DESTINY.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**IMMORTALITY IN THE FLESH.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**CELIBACY.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**PSYCHOLOGY.**—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**THE BIBLE.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**COMMUNISM.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**KORESHAN SOCIALISM.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**CHURCH AND STATE.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Tyranny of Labor-Unionism.

Its Persistent Interference with the Rights and Liberties of the People; Koreshan Reasons for Opposing this Form of Modern Despotism.

THE UNITED STATES government is supposed to afford protection and personal liberty to its subjects. We have reached the period in its history, when political prudence is of greater importance than individual rights. Party and political cowardice has usurped the place of statesmanship, and the cheap politician—the easy prey to the money power, has come to be the only safeguard of American citizenship. Individual freedom, as guaranteed by the Government, implies the "right to life, liberty, and the pursuit of happiness" under the protection of a power equal to the maintenance of personal prerogatives; but in the Government of the United States of America, the guaranty of this liberty exists only in the name; and though the force which is sapping the foundations of the organic structure, in which we thought we were secure, is of such an insinuating subtlety as not to appear in all its hideousness, the superstructure of human rights in America is losing its stability. Its foundation has become so rotten as to permit the terrorization of men in every department of mercantile activity, as noted in the following from *Hearst's Chicago American*:

The Allied Printing Trades Council will urge Chicago department and book stores to cease selling books published by firms employing non-union labor. A committee has been appointed to visit the stores this week and make special complaint against the products of Donohue & Henneberry, and the W. B. Conkey Company.

Nothing could be more infernal than such an attempt to interfere with the liberties and rights of a

people accustomed to boast of freedom. The power of labor-unionism in the United States has reached such an appalling stage of its iniquity, as to call for something radical and potential as a counteracting influence. The principles lying at and constituting the foundation of labor and trades-unions are abnormal, and utterly at variance with those upon which American liberty was originally established; and if the world does not awake at once to the dangers of this subtle foe to freedom, the agonies of a degrading bondage must become the substitute for volition.

Why should an individual or a company become the prey of such a vulture as the labor or trades-union? Is there no sense of justice remaining in the heart of the American citizen? And will he submit tamely to this encroachment upon his rights? When we reach that point in our political history, wherein any class of producers or tradesmen is compelled to succumb to a dastardly attempt by force, through any kind of terrorization, to yield its freedom of manufacture or trade under the competitive system, while it is in vogue, the Government might as well cease to exist; it is no longer a safeguard or protection. If there be any righteous force remaining in this Government, it should be employed to stamp out of existence this pernicious exhibit of perdition.

Upon what do we predicate the basis of our opposition to labor-unionism, in this country especially? We have declared ourselves lovers of the greatest degree of



liberty compatible with general and individual rights. If liberty does not consist of the right to act, as an American citizen, on the lines of industry, commerce, and mercantile pursuits, as well as in religion, independently of the dictation of an organization in the form of a labor trust, then our Declaration of Independence, with the liberty founded upon it, is a farce. There are many objections to a "free citizen" being forced, against his determination, to either submit to the arbitrary control of a Godless and conscienceless imperialism, or starvation, when he is supposed to possess the right to protection from the government he helps to sustain.

We are opposed to labor-unionism, because that which is called labor is the result of a misapplication of the principles of industry. The laborer is the creator of wealth. We maintain that the creator of wealth is the rightful owner of what he creates, and that the question of wages should never enter into the controversy of what are the relative rights of the so called capitalist

and the producer of wealth. Labor-unionism and trades-unionism are obstacles in the way of getting at the truth of the great question of economics, and the application of economic principles to the practical things of life. Labor-unionism is an attempt to fasten upon the industrial people of the world a belief in wage slavery, and it constitutes one of the most effectual weapons—in the hands of the opposite kind of trust—against the public control of public utilities.

Wage slavery—the most corrupt phase of which may be found in the great labor trust—is the last remains of a curse upon man, originating in the love of money—the root of all evil, and against which the fundamental principles of true reform are eternally antagonized. The prime actuation of the labor movement, as exemplified in this imperial heel of despotism, is the love of self and the hatred of men; and the hope of humanity resides in its ultimate obliteration, either through a mightier power of righteous indignation, or its annihilation through its own mad, headlong rush into the vortex of self-destruction.

## The Head of Every Man is Christ.

An Explanation of a Few of the Policies Adopted by the Apostle Paul, and of His Advice to the Corinthian Christians.

**WE ARE REQUESTED** to explain I Cor. xi: 3-16, which is enough Scripture to make a small book of exposition. While we cannot, for want of space and time, enter upon an elaborate exegesis of the texts in question, we can give a few key-notes by which the inquirer may be able to comprehend, in a measure, Paul's conception of truth.

"But I would have you know, that the head of every man is the Anointed; and the head of every woman is the man; and the head of the Anointed is God." It must be understood that Paul is writing an epistle to the Corinthians, a congregation in Asia Minor, in reply to communications from that church. The communication of Paul was written in the beginning of the Christian dispensation, to people subject to certain laws not in conformity to Christian principles. Paul's methods were, not to come into open conflict with the laws of any country where he was influential in the promulgation of Christian principles. This is corroborated in the preceding chapter, where he says: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Paul was not like the Lord, for he (the Lord) confronted all men with the boldest kind of condemnation, whensoever in opposition to the highest principles of life.

We learn Paul's conception of the Lord as the Head of the church: he says the Anointed (the Christ) is the Head of every man. It is to this head that Paul refers, where in the fourth verse, "Every man praying or prophesying, having upon his head, disgraces his head." The Corinthian Christians were among a people who did not recognize the man Jesus as the Lord God. Prayers or prophetic declarations (propagation of doctrine) which did not recognize the Head—the Lord Christ, as supreme, were dishonoring to the Lord. The man in the Lord must recognize and acknowledge his Lord, and not be ashamed to confess Him; and the woman must confess her Head—the man in the Lord.

It does not in any wise follow, because certain customs obtained in that day and among that people, that Paul's recommendation to the church at Corinth should hold good today; for these things do not involve principles, but merely pertain to prevailing customs. Then Paul goes on to draw contrasts, and to demonstrate his position by comparison; and in this he takes the prevailing customs among men and women, and by analogy refers them to the relation of men and women to one another, as corresponding to the Lord as the Head of the woman, the church; and the church—the man, as the controlling power over the generative or propagative power of the church, which function of the church is the woman principle in it, subject to the



Lord's purpose to propagate through the functional capacity of regeneration.

But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. I. Cor. xi: 15.

From the beginning of the age until the end of the same, the time is long. The generation of the Sons of God from the Lord Jesus, the Christ of God, is the function of the woman—the church. The hair implies the ultimates of life. The church, in her processes of regeneration, performs her function in a long duration; the Lord in a short duration. As the hair signifies the ultimates or last principles of life, and the woman performs her function in ultimates, her uses in ultimates are long as compared to the uses of the man, in regen-

eration. Paul employs this principle as an excuse for certain customs demanded to be observed by some and opposed by others; he contended for the customary usage. The discussion arose from the fact that because the Lord wore long hair, as was customary with the Jews of a certain class, his followers should do the same, though the customs of other countries differed.

We have reached a new age of the world, the time in which the enunciation applies, "Behold, I make all things new." Old things, old times, old customs, will pass away. The new church will be a church of external uses to man, a church in which will be performed the practical uses of life, regardless of former usages or customs—a church in which common sense will prevail.

## Retroversion of the Modern Mind.

The Culminating Epoch of the Iron Age; Koreshanity the Antithet of all Modern Perversion of Truth; Final Victory over the Forces of Fallacy.

LUCIE PAGE BORDEN.

THE WORLD has reached the culminating epoch of the iron age, and a complete retroversion of truth prevails. Instead of being turned inward toward the mental center, receptive to that central influx and impulse, the thoughts and desires of men are retroverted or turned backward toward the circumference or toward themselves. Koreshan Science claims to embody the truth, pure and absolute, freed from admixture of error—God's truth as it is preserved in the divine mind from everlasting to everlasting. Its laws and principles are therefore directly opposite to current theories and assumptions.

As the moon, which is the product and representative of the earth, like Clytie, the sun-loving nymph of the ancient story, turns its face in all its phases toward the light face of that golden glory, receptive to its magnetic and vivifying influences, so the human mind in every phase of existence, if it would know truth, must turn with devout and unutterable longing toward the mind of God. The only virtue in the human will is that pure aspiration toward Him. Apart from this every thought, word, and deed springs from self-love.

Arranged in the order of value, gold and silver rank together. Gold corresponds to good, and silver to the truth of that good; hence the two metals are inseparable, and the same application of the principles of righteousness to commerce, which demands the demonetization of gold, implies that of silver. Good and truth in the natural world are the correspondents of love and wisdom in the celestial. So long as human thought is retroverted, gold and silver are the objects of covetous desire, and are turned away from their natural uses.

The marriage of truth and good comprehends such a social reconstruction as would lead to an immediate performance of use as soon as the knowledge pertaining thereunto is defined. The natural use of gold and sil-

ver is to minister to the enjoyment of such a society, not by their purchasing power as a medium of exchange, but as a means of embellishment in an artistic sense.

The streets of the New Jerusalem are said to be of pure gold. This means that the love of heavenly uses prevails. When the Holy City descends into the natural world, those material substances which correspond to spiritual qualities must be used in the construction of a natural city. The reason why there is gold in the natural world, is because this metal is the outermost expression of the purified will. Hence it is the outer stratum of the physical world, formed by the deposition of energies so fine and subtle they are capable of penetrating all the intervening cosmic layers. The purification of the will is the crowning effort of human achievement—the ultimate of natural life resulting from the final agony and struggle for supreme mastery over the lower desires.

When all things are restored to their normal uses and divine order reigns in ultimates, every material substance will fulfil its type. The streets of the typical and representative earthly city must be paved with gold pure and plentiful, the product of alchemical art, by whose magic power the coarsest forms of matter can be transformed to the most precious.

A conception of the natural world as a system of types, explains also the elaborate details of the Hebrew tabernacle which pointed to Christ, and the magnificence of Solomon's temple, which looked forward to the manifestation of the holy temple at the end of the cycle just closing, when God will dwell in a purified humanity. Every fabric as well as every color employed had its own specific meaning.

Silver in its particular application differs from gold, as the knowledge of truth differs from its application to



life, as perception differs from performance. When perception and performance become simultaneous, the external symbol of their union will be known as a very wonderful amalgam of the two precious metals, surpassing in luster and in beauty any decorative agency that the artist's dreams can image forth. How could it be otherwise, when it corresponds to the creative flame, the very essence of Divinity?

The Messenger of the Covenant sits as a refiner and purifier of silver. The purification of the intellect is being accomplished, through the introduction of true doctrine into the minds of those who are reverently longing to come into conjunctive unity with the life of the divine plane. Since a complete retroversion of truth prevails, every human mind, without exception, has been filled with error. When it is understood that these false ideas are spiritual entities that have entrenched themselves in the strongest fastness they could master, the deadly conflict that follows the attempt to dislodge them may also be conceived. The whole man is rent and torn by the struggle. To cast out the folly accumulated during a lifetime of false thinking, involves tears and blood. When you think the victory won, some lurking evil reveals itself and fresh combat ensues.

Though the truth is known, men hesitate and falter in applying it to life; the desires of the natural will are so strong it is agony to surrender them. "I counsel

thee to buy of me gold tried in the fire."—that is, let the will serve the enlightened mind; let the good of truth be manifest through its obedience to the higher principle.

Etymologists trace the origin of our English word fire to the Greek *πῦρ*, from which no doubt comes the term pure. The last stage of purification is the passage through the fire. Ancient languages are repositories of primitive truth. In these languages every object had a specific gender—a meaningless peculiarity as it now seems, adding a needless complexity to their modern derivatives, like the French and Italian. It points, however, to a great truth, the remnant of former wisdom in the days when it was known that every atom of matter is either masculine or feminine, and every natural substance has its sex defined. Thus silver is the pneumatic or the masculine element, while gold is psychic and feminine. The old grammatical forms have a definite meaning that refers to long forgotten truth.

The first age of the great cycle is called the Golden Age, and its special characteristic is the exaltation of woman in whom the divine power will be vested, and who will thus reveal the principle that remains interior in all the manifestations of the true God throughout the succeeding eighteen thousand years. It is obviously appropriate that the psychic quality of the age should be impressed upon its correspondent metal, while the marriage of good and truth is typified by that marvelous amalgam, the secret of which can be known only while the glories of the kingdom of righteousness shine forth.

## The Pole Star of the Human World.

AMANDA T. POTTER.

THE AGNOSTIC objecting to entertain a belief because it closes the door to investigation, confesses himself satisfied with drifting in murky waters, destitute of the means of safe conduct; for to what purpose is investigation if its fruitage be not knowledge—*knowledge*, the very basis of genuine belief? His objection doubly stultifies him since his position is the belief that a belief is pernicious.

The agnostic does not discriminate. To him beliefs are homogeneous. He fails to comprehend that the sum of beliefs is the continent of the true and of the false; for his shallow water soundings have never hooked up the law of antitheses; therefore to him mystery is written upon the fact that when we possess a true conception of any attribute or object, we are safe in the conclusion that now or in some period of the world's history, the antithet of this belief has, does, or will obtain.

The mariner accepts the polar star as the basis of his calculations in navigation. Its beneficent office is a settled fact, hence the healthy composure of his first voyage is as perfect as is that of his fiftieth. In the outset he bestows his attention upon mastering the relationship of compass, quadrant, and chart to Polaris. These concomitants mastered, the justifiable belief establishes itself in him and in others, that,

through the aid of the pole star, he is competent to conduct his own and other lives over the trackless waste.

Were there no belief that this blazing point in the heavens is a trustworthy indicator, no instruments would exist to make possible the linking of distant shores. If it is of prime importance for a voyager sailing upon an ocean which he has the power to eschew, to possess a belief in the pole star of the physical universe, of how much greater import that he who is flung upon the sea of life, without choice, should believe in the polar point of universal being, and possess that knowledge which ultimates in guidance?

The world today has none other so large a need as a righteous belief: It needs a righteous concept of that central Truth—God. There exist two distinct classes of people. The first class—those whose minds are to become receptacles—will, in the light of genuine knowledge (divine scientifics), expand to the fulfilment of God's ultimate purpose, and compose themselves His dwelling place. ("The Most High dwelleth not in temples made with hands." "How amiable are thy temples, O Lord." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This last was said to the followers of the Christ,



to whom the Spirit had been given. It is not applicable to the church of today.)

The second class—for “devils also believe and tremble—” will recede from leadership in the world of modern science, letters, and uses. They will themselves be saved from their own ravages; the lowest qualities and forms of essence and existence will benefit from the correct ordering of things and of people. But, before

all this, there must obtain a generally accepted righteous belief, and the works of such belief.

Righteousness is not a case of contagion which some take whether they will or not. To gain righteousness one wills it; he wills it above all things as the most desirable thing, to be followed by all things desirable. Righteousness is Godhood. One adds to himself Godliness in proportion to one's inherence of truth; and the Scriptures declare our salvation dependent upon “belief in the truth.” “Be not faithless, but believing.”

## In the Editorial Perspective.

THE EDITOR.

THE KORESHAN COSMOGONY is the science of creation; it is the knowledge of the laws, principles, and processes by which the universe is perpetuated from cycle to cycle. It is presented to the world as a complete system, with its simple fundamental principles, and its complex ramifications. Its premise contains but the alphabet; its conclusions constitute the scientific language of the entire universe of existence. Cause expresses itself in sequences, involving all kingdoms and planes of universal activity. The great universe of effect is the infallible record of the divine vocabulary, an analysis of which leads to infallible knowledge of all that is involved in the Cause. The language of humanity must correspond in every detail and particular to the language of the ultimate expression of Cause in the physical cosmos. Man is all that the universe is; and the language of humanity, considered as a whole, expresses all that is contained in the great system of existence. If we are able to analyze the cosmos, we know all that language conveys; if we are able to analyze language; if we may scientifically comprehend words—all words—we may know what the Word is which involves all words, and we may understand all that that Word is capable of expressing in creation. Koreshanity is the scientific language of the universe; it is true to law, true to language, true to life. With its keys of knowledge it scientifically interprets all the signs and symbols of Nature, comprising the anthropotic world and the physical cosmos. If the two great worlds of man and cosmos correspond in every particular, we may, with the language by which we describe the one, correctly describe the other also; if the same language applies to both without exception, we may know that we have discovered an agreement that is natural, and have reached conclusions that are infallible. We maintain that the Bible is the revelation of human life, and therefore, correspondentially reveals the true character of the great physical world in which we live. It gives the Koreshan supreme satisfaction to find, in all fields of research, the marvelous harmony of its science with the Bible and with the universe of Nature. We are *in* the human world; we are *within* the sphere of human activity. A sphere in humanity is a field of action, influence, or existence, the scene of operations; the range of knowledge or ability; scope; compass; province. “The sphere of each man is that sphere which he can, with the highest exercise of his powers, perfectly fill.” In common usage, in logic, in poetry, in art, and in geometry, a sphere contains its world of activity, its limit of operations, the seat of its functions. Do these expressions count for naught? Are they untrue to Nature? If so, then language is false and of uncertain meaning; but if language *be true*, it will apply to the physical world as well as to the world of humanity. We will show that a sphere, in its original meaning, as derived from the great sphere of Nature, is a *concavity*. Today, in the astronomical world, it refers specifically to the apparent surface

of the heavens—a concave dome. Our word sphere (and as it is used today sphere means a hollow as well as a solid globe, the surface of which is equidistant from the center) is from the Latin *sphæra*, and the Greek *σφαῖρα* (*sphaira*), which is from *σπείρα* (*speira*), a coil; while *κοῖλος* (*koilos*) means a hollow, a concavity, and is related to *κόλπος* (*kolpos*), and our words coil and cell. From *κοῖλος* comes the German word *hohl*, our hollow; also the Latin *cælum*, which is the firmament or firm foundation of the great earth-cell; and cell is the same as the Greek *κοῖλος* (*koilos*); therefore, the true sphere of the cosmos is the *cell* or hollow globe. Sphere means the same as globe, which is derived from the Latin *globus*, and which Greek authorities claim is from *κόλπος* (*kolpos*)—and this word, as we have already demonstrated, means a hollow!

Mrs. Eddy claims to have discovered that all is mind—there is no matter. The idea is no better for its having been promulgated since the seventeenth century, but it is the worse for being appropriated from another, and covered up under a new name. Mrs. Eddy, at the time she founded her system, could not have been in ignorance of the existence of her own physician, Dr. Quimby; nor of the fact that Bishop Berkeley, the noted seventeenth century philosopher, taught the idea of the non-reality of matter. He was the focus of the elements of reaction against traditional scholasticism; and he claimed that “No objects exist apart from the mind; mind is therefore the deepest reality.” And further, that “Existing things consist of ideas of objects perceived or willed.” In 1709, he put forth a work on his new theory of vision, “an examination of visual consciousness, to prove that it really affords no ground for belief in the reality of objects apparently seen.” The dozen works of Dr. Berkeley are extant today, and the fact that he wrote them no one attempts to deny. He lived in both England and America—in New England, near Newport; the church in which he preached is still standing. He is a prominent character in church history. Lord Chesterfield, in his letters to his son, thus wrote of him: “Doctor Berkeley, Bishop of Cloyne, a very worthy, ingenious, and learned man, has written a book to prove that there is no such thing as matter, and that nothing exists but idea; that you and I only fancy ourselves eating and drinking and sleeping; you at Leipzig, and I at London; that we think we have flesh and blood, legs, arms, etc., but that we are only spirit. His arguments are, strictly speaking, unanswerable; but yet, I am so far from being convinced by them, that I am determined to go on eating and drinking, walking and riding, in order to keep that *matter*, which I so mistakenly imagine my body at present to consist of, in as good plight as possible.” Thus it is easy to locate the source of Mrs. Eddy's wonderful “discovery”!

The editor of *Lucifer* has commenced a series of articles to



show how the clergy of Christendom hold power over the world through the subordination of woman; and "the more clearly to do this," he takes "the utterances of one of the more modern hierarchies or priestly orders"—Koreshanity. Just how he will proceed to connect Koreshanity with the subordination of woman, he does not reveal. We will say for the benefit of some readers of *Lucifer*, and for its editor in particular, that Koreshanity not only purposes the abolition of the present order of masculine dominancy, and to achieve the great victory for woman, but also purposes placing the world specifically under the control of woman. This is a clear, a specific, and emphatic point in Koreshan Theology. Woman will mold the new order, for she is the matrix of the New World. Koreshanity is dogmatic, because a dogma is a doctrine of genuine truth; Koreshanity is positive. A theory is not worth anything for certain and effective application for the benefit of humanity, if it is not absolutely true. Who could work out a mathematical problem by disregarding all mathematical principles? Who can free woman from her bondage but the Man who *knows* that he is right, and that he is *able* to achieve the Victory? Does *Lucifer* dare assert that the theory it advocates involves the remedy—that is, the absolute? Has it read the whole, that it might with certainty reveal the truth of a part? If it is true that reform must obtain in the plane of sex commerce, it is also true that reform must *begin* in the human will, human desire, back of creative power. If it is true that reform must come to the field of marital relations, it is also true that reform must obtain in the human heart and mind, and in all planes of human relationships. Koreshanity covers the entire field of reform; it contains the whole; it has no hobby!

We have received a chart of a new theory of creation, conceived by a Chicago man after having come in contact with the CELLULAR COSMOGONY; his theory is "based on the belief that the earth is concaved or hollow." The chart contains a surprising aggregation of ludicrous blunders, misconceptions, "we-will supposes," and evidences of ignorant conceit. For instance, "Is the earth concaved? If it is, some phenomenies can be solved." According to it, confusion was the beginning of creation, explains the cause of all life, and solves everything "with such simplicity that the child will understand;" but "when the universe has passed away, life will be perfect and eternal;" and again, "there are great questions yet to be solved, which the writer is not in position to submit at this time." We refer to this childish conception only for the reason that persons unfamiliar with the scientific character of the Koreshan Cosmogony, may conclude that the author of these blunders—this effort to appear smart on the strength of the notoriety of the Koreshans—is advocating Koreshanity. Such a production, with its many manifestations of ignorance, submitted "to all intelligent people who are naturally inclined to study the phenomenon of creation," is an insult to the intelligence of the schoolboy! We would suggest that if one *must* steal, it be done nicely; we dislike seeing anything mutilated!

Columbus advocated the idea that the earth is shaped like a pear, with the Garden of Eden at the stem. Flammarion reviews the pear-shaped world in his work on "Astronomical Myths," and suggests that Columbus derived his notion from a fifteenth century cosmographer. Of course, the French astronomer classed this theory among the "myths." It turns out, however, that the modern scientist is unable to improve on the astronomical theories of medievalism; though the modern theories have carved worlds top-shaped, orange shaped, tetrahedral, spherical, conical, geoidal, and spheroidal, the *pear* is likely to come into use in the school-room, while the orange and

the spinning-ball may be laid on the shelf. Dr. Gregory, the famous antarctic explorer, who has been in Chicago lecturing before the geological club of the great Chicago University, expects the earth to resume its medieval pear shape as soon as he reaches the south pole—he expects to reach the apex of discovery at the stem! It follows, then, that when the pear-shaped earth prevails on the people to believe in it, it will dispense with the argument that the earth is a sphere because the shadow on the moon during a lunar eclipse is always circular!

"Who hath measured the waters in the hollow of his hand? \* \* Weighed the mountains in scales, and the hills in a balance?" The idea of waters in a concave earth is new to the scientific world, but is was not new to the ancients. They knew how the mountains were weighed in scales, and how the material substances of the earth rested in their static planes according to their specific gravity. Our word scale means shell; it is from the Anglo-Saxon *scealu*, dish, bowl, or shell. The old French *ecale* means the shell of beans, peas, and the like, or the hull of almonds. The ancient apothecaries' scales were made of shells, and today druggists' scales have metallic pans. Who hath weighed the mountains in the *shells* of the earth, or who hath adjusted the waters in the concave universe—who performs these wonders in the universal cell? The Creator of the natural hollow globe in which we live.

The President's thanksgiving proclamation suggests that we are living in a *concave* world; and it is one of the things that the people should be thankful for, because there is greater security inside than there would be outside, with the wind blowing 65,000 miles an hour! If the President says that the nations are in a concavity, it is time for the people to begin to shape their beliefs accordingly; for without a hollowness of some kind, there would be no room for the thanksgiving sacrificial bird—the turkey. This is the way the President refers to the hollow globe: "Now, therefore, I, William McKinley, President of the United States, do hereby appoint and set apart Thursday, the 29th of November next, to be observed by all the people of the United States, at home or abroad, as a day of thanksgiving and praise to Him who holds the nations in the hollow of his hand."

Ridpath, the historian, in his chapter on Myth and Tradition of the Greeks, says that a true interpretation of them has been one of the most difficult problems imposed on modern scholarship; and by way of illustration, refers to a little story told by Longfellow, how the infant Christ, having forgotten the name of the letter *aleph*, and having been informed by his teacher that it was *aleph*, suddenly startled his instructor with the question, "But, please, good Rabbi, what does *aleph* mean?" The modern scientists are busy teaching the world the *names* of things; and they are always suddenly startled and perplexed when asked, What is the meaning of the *things* you name? No man can read the Book of Nature—no man can be a *scientist*—until he can read the things to which the names belong!

Modern science is founded upon assumptions—guesses. When Tennyson said, "The golden guess is morning star to the full round of truth," he voiced the sentiments of the "scientist." Copernicus declared that his theory of astronomy was nothing more than an hypothesis; and the character of his system has not changed, in this respect, through three centuries of effort to discover evidences to corroborate his conclusions. Darwin aptly described the processes of development of modern science as follows: "In scientific investigation, it is permitted to invent any hypothesis, and if it explains various large and independent classes of facts, it rises to the rank of a well-



grounded theory;" it then becomes "accepted"—but not demonstrated!

The word matter is from the Latin *mater*, which means mother. This is the reason why the earth is called "mother earth." Zero represents the undeveloped, the cell in process of incubation; matter is the matrix of all life. The universe or the earth is the womb or cell of Nature; and all life is generated in the cell. The law of cellular life operates in all domains which constitute the field of human research; and we maintain that the same law operates in the universe at large, by virtue of which the universe is cellular. Among the Greeks, Demeter was the earth, or the mother of the living. *Alma mater* is the college, the fostering or nourishing mother of graduates—the educational womb from which scholars are supposed to be born.

An age is a generation; and the reason why a dispensation is called an age, is because it is a period of generation of a specific kind of life; and that in which the generation takes place is the egg or ovum—hence, an age is an egg. An age is a cycle, a circle of time; that which makes the age of definite length is the cell or egg of development—the church, the womb or matrix of generation. The word age is from the Latin *ævum*, and the Greek *αἰών* (*aion*); while egg is from the Latin *ovum*, and the Greek *ὄον* (*o-on*). *Yuga* in the Sanscrit is a cycle; it is an age, an egg of development. A cycle of time is a circle; and it follows that as time and space correspond, space is enclosed—it is the *room* of the universal egg or cell.

THE FLAMING SWORD'S meteoric display of proofs of the fallacy of modern astronomy—issue of November 16, 1900—was marked and mailed to 56 astronomical observatories of the world, including the largest and most noted in the United States, Scotland, Ireland, England, France, Portugal, Denmark, Russia, Germany, Austria, Italy, South Africa, South America, and Australia. It will reach the hands of the world's greatest astronomers—men of recognized ability and influence; but we shall expect that some minds far more daring but far less informed on subjects of astronomy than they, will endeavor to reply!

Emerson said that "Man is a god in ruins. \* \* Man is

the dwarf of himself." This means that the God of which the mortal man is but a wreck or ruin, was as natural as the wreck—that the Man is as natural as the dwarf. Man today is vidual, divided; he is degenerate, mortal. Man in his perfection is naturally immortal, tangible, and material. The restoration of man is in the salvation of his spirit, soul, and body; it means the regeneration or resurrection—his attainment to immortality in the flesh, his destiny in the natural Godhood.

The world is a great theater in which the drama of life is played; the structure is a combination of stage, pit, gallery, and dome—the great room with its cell-walls and foundations; it contains the audience and actors—the tragedians and comedians of history.

God can only be served through serving the neighbor in whom God is. The field of application of the first great commandment enunciated by Jesus, is suggested in the second commandment—"Thou shalt love thy neighbor as thyself!"

Koreshanity is the true Pantheism—that is, the theology of the hollow world; but it is monotheistic. Every pan is hollow. Pan means the *all*, the whole; and the whole consists of all the things that are embraced in the great hollow, the cell.

Mother Earth is the great womb of Nature, in which all life is generated; the earth is a cell, a great egg; it is the world we inhabit—we dwell within the structured cosmos.

"Sound money" should be made of bell-metal; it is cheaper than gold, and it would make more noise during presidential campaigns!

The Lamb of God was manifest in the world at the time of the vernal equinox of the great Zodiacal year of the solar precession.

The astronomer measures distances to the sun and stars by processes of try-angulation and trick-o'-nometry!

Labor is employed to shovel money into the vaults of false aristocracy.

## Editorial Discussions and Miscellany.

THE EDITOR.

### Koreshanity and Christianity.

EDITOR FLAMING SWORD:—Will you kindly send sample copy of THE FLAMING SWORD to my address—providing your publication is not opposed to Christianity? I cannot judge from the title of the paper. —E. F. B. Alameda, Cal.

Any system of religion that is opposed to what Jesus and his Apostles taught and practised, is antichristian. Fortunately, Koreshanity is in perfect accord with the doctrines of the Christ—Koreshanity is the science of his philosophy. Jesus was the Messiah; he came into the world for a specific purpose—as the Seed-man, to be sown in the race for the reproduction and multiplication of himself, in conjunction with all those who were receptive to his influence. Koreshanity is the only system in all the world today that is strictly Messianic.

We hold that Jesus was the Son of God, the offspring of Deity, the fulness of the Godhead bodily; that Jesus was the man-God or God-man, the personality of God Almighty. The church which He founded was a communistic system, a brotherhood whose relations were not competitive. There were no schisms in the primitive church body; it was a system of unity and of order; its members were of one mind and purpose, in the hope of immortality in the flesh, the salvation and resurrection of the body; they were united in the recognition of Jesus as the divine Word, the image of the invisible Father within him; he was supreme authority in all lines of thought which he put forth.

Modern Christianity, however, is not of this sort. It is broken up into sects

and fragments; it is anti-Messianic; it denies that Jesus was the very Deity—spirit, soul, and body; it teaches that God is without body and without parts; that he is unknown and unknowable, an infinite spirit, which its advocates endeavor to conceive as consisting of three persons in the spiritual world—two of the persons being wholly immaterial, while one is pure flesh and blood!

The church has departed from the primitive Christian faith and practice; its people are engaged in the conduct of a false commercial system which prevails throughout Christendom, and which is the curse of the world. We are opposed to this *kind* of Christianity—the kind that forces the evils of civilization upon the heathen world. The church has apostatized; it has become Babylon the Great.



Koreshanity is the primitive Christian system restored, with its doctrines now presented in the scientific degree; it is the new church, and will succeed Christianity in the legitimate order of progress, as Christianity supplanted Judaism.

#### The Fallacy of Zoism.

EDITOR FLAMING SWORD:—What is the Koreshan attitude toward Zoism?—A READER.

Our attitude toward Zoism is the same as our position regarding all the modern fragmentary schools of healing. The two general processes of healing—psychology and Mesmerism—have been variously named, and Zoism is but the latest name of one of them.

Zoism claims to be the "science of the divine breathing, by which all things become possible of attainment by man;" and of course, the secret of the processes is sold in a course of postal instruction for a consideration—and you can get the "secret" for *money*, whether you are fitted to breathe the divine Breath or not!

There is but one way to breathe the divine Breath, and that is by breathing from the Messianic center. Jesus breathed into his church the Breath of lives; it was a process of creation, of generation and dissemination of the Holy Spirit, the influence of which is very different from the modern hypnotic and sympathetic influence employed by healers. The modern fads are without the Christ; and their devotees have not the faintest conception of the laws of life, else they would locate the heart germ, or source of Life itself.

\* \* \*

#### Koreshanity in Masonic Temple.

Second Lecture by Koresh before Society of Anthropology, Nov. 25; and the Debate which Followed.

The Hall in which the Society of Anthropology holds its weekly meetings, was full to overflowing November 25, with members of the society, Koreshans, and others interested in hearing the Founder of Koreshanity present his great System of Universology. The lecture on November 18 had prepared the way for the discussion of the Cellular Cosmogony; the charts before the audience attracted much attention—the brain, from which KORESH concluded his discussion of the soul; the large picture of the hollow globe, and the Rectilineator in miniature.

In his analysis of the atomic theory of matter, KORESH proved that the premise of modern chemistry is an assumption, and that the idea that matter is indestructible is utterly fallacious. He demonstrated the source of energy, and the interdependent relation between energy and matter; and declared with emphasis, after showing that the chemist is ignorant of the character of energy, that "until the

scientist can tell what relation energy sustains to matter, he cannot know anything about the processes of chemistry!"

Ether—the all-pervading element which is so accommodating to the physicist in his attempted explanation of universal phenomena—is the miracle-worker in modern science; its "modes of motion" constitute all that the chemist conceives of light, heat, electricity, magnetism, etc. Koreshan Alchemy is the revelation of the character of energy; the source of ether, the source of all energy, is determined in the Koreshan Cosmogony, in which are defined the laws of the creation and destruction of matter; and comprehending its principles, we may know how the sun is maintained, and how the universe is perpetuated throughout the cycle of eternity.

The declaration that we cannot know the function of any part of the human body until we know its relation to the whole; that we cannot comprehend any part of the universe until we know the relation that the part sustains to the whole, was a surprise to many agnostics, who are wont to form their conclusions from the basis of assumptions. The usual method is that of founding a theory upon an hypothesis, and then attempting to discover facts to fit the theory. After three centuries of advocacy of the Copernican system of astronomy, "the scientists are still looking for proof that the earth turns on its axis!"

KORESH declared that it was not only possible to know the form and functions of the universe, but that they were known. He outlined his great discoveries, and described the Cellular Cosmos; and in terms so simple that we cannot see how any one could have failed to understand what he meant to convey, he told how, by practical experimentation and geodetic survey, we had corroborated his scientific conclusions of thirty years ago; and then with the force of authority, fearless of contradiction, he declared: "I am the only man on the face of the earth that ever instituted a system of measurements of the earth, to determine whether its surface is convex or concave!" And further, "We not only determine that the earth is concave, but the ratio of its curvature, and the thickness of its shell." The great universal battery was described, and the relations of center and circumference were pointed out, by virtue of which the universe is eternal.

Then KORESH took the minds able to follow him, into the field of organic life—demonstrating the difference between so called inorganic and organic substances. The rational mind was able to perceive how, through complex transformations, the soul of the atom progressed until it came in touch with organic life, and took on new consciousness, and how through continued progress it may take on human consciousness in the human brain. Then the brain was described from the chart. The mind was shown to be the result of

the combustion of substances flowing into the brain cells from the nerves and arteries; that the soul is the result of all these complex cellular activities; and that "the pineal gland is the apex of the soul. The soul of man is comprised of the energies which he generates throughout his body."

Jesus was declared to be the very Soul of being; and the processes of the development of that Soul from Abraham down, were defined. The projection of one's soul into the race, and reincarnating at the termination of a dispensational career, is one of the greatest achievements of the human mind. This is what Abraham did, and he stood forth in humanity nineteen hundred years ago, in his perfection;—he reached the climax of existence, the resurrection at the close of a great cycle; and he again projected himself into humanity; and a harvest must come from the sowing of the substance of the Lord's body nineteen hundred years ago, the germinal beginning of a new race, the seed of a new kingdom.

It is not surprising that these emphatic declarations should stir up the minds of the leading scientists of the Society of Anthropology. The charges against the prevailing systems were so sweeping as to leave nothing for their advocates to stand upon. But we must confess that we were surprised that, after a most lucid presentation of the Koreshan Cosmogony, "scientific" minds should so utterly fail to comprehend what KORESH was talking about—we were surprised at the simple questions asked, and at the blunders made by his critics.

In the debate following the lecture, one speaker used up the time allotted to him in endeavoring to show by "the laws of refraction," that we could not run a straight line; and further, that assumptions were not altogether valueless! He did not dare assert that modern science had ever been, or could ever be, demonstrated to be true! Another affirmed that man is finite, and consequently cannot know the infinite—in other words, time is thrown away in endeavoring to know anything! Notwithstanding the fact that in the debate KORESH was discourteously charged with attempting to deceive the people who did not understand chemistry, astronomy, etc., it was said that KORESH was disrespectful to the agnostics; to which he replied that he had done nothing more than analyze the word agnostic, which means not-knowledge, or "I do not know." "I respect your ignorance, gentlemen; it is a good thing to be an agnostic when you come in contact with knowledge!"

Numerous questions were answered in two or three sweeping explanations—masterful strokes of eloquence and logic. The audience felt that the mental giant who had not derived his authority from text-books, but from the universe of Nature, was far too much for his critics. His victory was obvious; it was easily won. He left a deep and lasting impression upon all; light and darkness were manifest in contrast, and Koreshanity shone all the brighter from being placed by the side of the hypotheses of modern times. We are able to assert that never before in the history of the Society of Anthropology, have its members heard so much in so little time, nor experienced so intense mental vibrations. They have looked for truth; it came to them, with its golden opportunity. The progressive will improve it and welcome the Sun of Koreshan Science.



## The Coming New Year.

**The Flaming Sword and Its Many Readers; Subscriptions and Renewals.**

THE FLAMING SWORD has entered upon its fifteenth Volume, with a larger subscription list than at any previous time in its history. During the past year we have had to increase the size of our editions—the number of copies printed weekly—owing to increased circulation at home and abroad. We greatly appreciate the co-operation of many of our subscribers, who have assisted in extending the circulation of THE SWORD in their vicinities.

THE FLAMING SWORD has never spoken with greater force, nor ever received a more hearty welcome from its readers than during the past year of its publication. It is read by clergymen, scientists, lawyers, surveyors, engineers, editors, reformers, and the common people; it has proved itself to be what it claims to be: "The Leader of Scientific and Social Reform," containing the "Best Thoughts of Modern Times on all Leading Subjects."

We have increased our facilities, and incurred greater expense; and our books show a greater number of unpaid subscriptions than a list the size of ours warrants. With the close of the old volume many subscriptions expired, while many will come due between now and the New Year; and during the past year, a number of subscribers have allowed the date of expiration of their subscriptions to pass by without renewals. The date on the tab on each wrapper shows when the subscription runs out; if the date on your wrapper is in the past, you should renew at once. Substantially encourage us with prompt remittances for subscriptions overdue, and for renewals for the coming year—for you cannot afford to be without the greatest Journal of the Twentieth Century!

\* \* \*

## The Injustice of Usury.

**Robbery Licensed by Law; Summary of Reasons for its Condemnation.**

Usury was first legalized by English law under that cruel monster and wife-murderer, Henry VIII., all the English bishops signing a protest against it as a violation of God's law. But men who borrow to make money ought to pay interest. Statistics show that not more than five per cent of merchants make what the world calls a success. Most of them, if they do not begin on borrowed capital, find themselves driven by circumstances they cannot control, to borrow. A series of years of falling prices, caused by a money stringency, compels them to pay usury, to meet which they must sell at a loss.

The burden often grows rapidly heavier, and the means of throwing it off becomes constantly less. But for the fast accumulating interest, they might manage to pay the principal; but as it is, they fail, and the usurer gathers up what he can of the fragments, and the poor men are turned out, ruined in property, in reputation, often in health, to meet the taunts and jeers of the careless, unthinking mass,

including Christians, and even ministers, who say that he lacked capacity to manage business affairs. What wonder that he turns to the cup of forgetfulness to drown his sorrows!

But for usury, ten business men would probably succeed where one does now, and the saving to the community would be many times the gain of the usurer. The comparatively few business men who gain by usury do so at a vast expense to the community. They either have some monopoly, or are in some way expert gamblers in something. Under the present circumstances very few men who are following legitimate callings can long pay usury.

Edward Kellogg, in "Capital and Labor," shows by actual figures that if two mechanics, just of age, should, by denying themselves families, manage to save \$1 per day each for forty years and four months,

## Scientific Lectures by Koresh.

The Founder of Koreshanity is delivering an interesting series of scientific Lectures Thursday evenings, 8 P. M., at Koreshan Hall, 316 West Sixty-third street, Chicago. Much interest is manifested at these Lectures. A short time is devoted each evening to answering questions.

The regular services of the Koreshan Ecclesia are now held every Sunday, 3 P. M., at same Hall. Interested friends of Koreshanity in Chicago and vicinity are invited to avail themselves of these opportunities to hear the Founder of the System.

and should loan that sum at seven per cent per annum, interest paid half yearly and reloaned, and should at that period cease to labor, but should for twenty years and two months longer collect and reloan their interest, after allowing \$1,500.80 for their support during the time they did not labor, they would have a fortune of \$500,000.

They had actually earned besides expenses while they labored, \$24,200. This sum during the forty years in which they labored, beginning with nothing, and during twenty years and two months afterwards, had earned, as men say, besides their support, the vast sum of half a million. The fact is, \$475,800 of that sum was earned by other people and given to these men. Even more than that; the men who earned the money had insured this vast sum during all the time, themselves suffering all loss from torna-

does, bad crops, money panics, and the numerous contingencies that affect money values. At seven per cent, the annual interest at the close of the period is \$35,000, or \$10,800 more than they earned above expenses in the whole forty years and four months. If the interest had been one per cent, their whole fortune would have been, after allowing for their support for twenty years and two months, \$21,343, and the annual interest \$213.44.

Is anybody prepared to maintain that the earnings of a man's lifetime, at ordinary wages for skilled labor, can earn during his lifetime over twenty-one times as much as the man himself? If he cannot, he must give up interest as unjust. Here is no speculation, only the ordinary rate of interest.

We maintain that usury is unjust, and must be entirely forbidden for the following reasons:

1st. That God forbids it, and he will destroy the nation and punish the men that practice it.

2d. It is unjust, because it gives to individuals most of the benefits that arise from an instrument designed for the common good.

3d. It imposes all the risks incident upon the property relations and production upon other kinds of property.

4th. It amasses vast amounts of money in banks and the hands of usurers, and thus, by contracting the currency, lessens the price of all property and allows the usurer to take what he pleases.

5th. It imposes upon the rest of society the burden of sustaining the value of the money insured.

6th. It discourages the true economy of earning and spending for the common good, and encourages the false one of saving and lending to support future idleness.

7th. It robs labor of its just earnings, to pay vast amounts that were never earned.

8th. It charges for the use of that which, so far as the original intent is concerned, was never used but returned in full.

9th. It exacts pay for that that already has received payment in full for all just demands.

10th. It fattens on the ruin caused by money famine, and has no sympathy with measures for monetary relief.

11th. It destroys existing industries needed to sustain the present army of laborers, and deters men from assuming the risk of starting new ones required to feed the coming millions.

12th. It always creates two classes; the one very rich, the other very poor; and in so doing morally corrupts them both.

Bonds and usury mean bondage and slavery. God's word is ever thundering: "Break every yoke, and let the oppressed go free."—From "National Suicide," by Prof. O. F. L'Amoreaux.



## Is the Church Christian?

Contrast of the Primitive and Modern Systems of Christianity.

Would any one dare to claim that the present social and economic system is in harmony with the gospel? Yet, in no quarter is any change in these matters so violently opposed as in the church.

Ecclesiasticism stood for chattel slavery until it became necessary to wipe it out in blood; and she stands for the present wage slavery, which makes the welfare of one man to depend upon the ability of another man to make profit out of him.

Jesus taught the oneness of believers; but the church is split into scores of sects, each magnifying some man-made dogma or creed. The Prince of Peace came to inaugurate a plan of human life that would banish poverty and crime, and make war impossible; the church seems not even to recognize that plan, while bishops and ministers from pulpit and the solemn assembly, glorify war and celebrate its slaughter.

Jesus taught the brotherhood of the golden rule. The church which bears His name fails even to protest against a system which compels men to fight each other for daily bread, while the earth is full of food, and which sends 95 per cent of business men into bankruptcy.

Jesus taught that the kingdom of heaven is here and now: a practical plan for the beneficent conduct of human affairs. The church teaches a purely individualistic gospel, which relegates the kingdom to some other world, and is mainly concerned in getting men out of this and into that.

The Carpenter of Nazareth taught freedom and justice. Under the existing wage system the worker cannot be free, but is wholly dependent on the capitalist, who owns the machine; yet the church seems not to have awakened to the fact that there is a wage system.

Jesus, on the testimony of his enemies, "spake as never man spake." Jew and Gentile acknowledged his teachings as of the very highest order, in all that pertains to a free and moral life. The fact that his teachings are studied today more generally and more intelligently outside the church than ever before, accounts for the growing unrest under present evil conditions. Those teachings are primarily socialistic. He seeks to establish a righteous society so that the individual may be saved. He does not teach mere "state socialism"—the domination of a few or any one by the many—but a state of society in which all shall enjoy equality of opportunity, each shall seek the other's good, and in which all things shall be adjusted to the fundamental law of love. The present social system is the reverse of those teachings, and any church which fails to recognize this fact and refuses to stand for these better things is blind and unchristian.

Many of the teachers of the church

seem not to realize that the prevailing poverty, crime, misery, and strife are simply the results of our persistent rejection of the Nazarene's plan for associated human life, which he called "the kingdom of heaven." And with all of us it is true that eye hath not seen, nor ear heard, neither have entered into the thought of man the glorious things which, in all the world, would follow the practical adoption of that plan.

Current Christianity is far below Jesus' ideal: in fact, is not Christianity. And while there are many devout and Christ-like individuals in the church, the organization itself—the ecclesiastical machine—is despised by multitudes who yet have great reverence for the Nazarene and his teachings. The church is so far short of meeting the present-day needs of the people that they are drifting away from it, not because they are becoming less religious, but because they are fundamentally too religious to endure its insincerities and shortcomings. The spirit has departed largely from the church, but is moving mightily in the hearts of "the masses," whom the church is vainly trying to reach.

Among all classes there is recognition of an impending crisis. All agree that if those who believe in Jesus would adopt his plan, the crisis might be but the peaceful ushering in of the better time which is surely coming; but, failing this, nothing but a baptism of blood can avail to shake off the grip of mammon and make us willing to accept the kingdom. God has set before the church an open door, but her natural leaders promise to be misleaders, not only refusing to enter in themselves, but hindering those that would.—EDWIN D. WHELOCK, Chicago.

\* \* \*

## Koresban Science.

Seed-sowing and Harvest in the Field of Humanity.—The Coming of the Gods.

Jesus was "the beginning of the creation of God," just as the seed wheat is the beginning of the creation of another harvest of wheat. A law in one domain is a law in every domain. Jesus came to plant himself in the human race, and the product of that divine planting will be the 144,000 Sons of God soon to be manifest. The poet spoke a prophetic truth who said:

Men and angels face to face shall talk,  
And earth and heaven arm in arm shall walk.

Progressive minds the world over are voicing the silent longings of many burdened hearts in their expressed desire and belief that a Golden Age is dawning. All advanced reform writers agree that we are living in a transition period. A new era of righteousness is the demand of the hour; and this demand shall be satisfied when new-born Gods as kings and priests subdue the nations of the world and rule in equity. Then shall we have a divine, imperialistic, co-operative Commonwealth, and none shall be so humble or obscure but the efficacious hand of justice shall protect and comfort him. Justice is better than money. Who would not prefer it to the uncertain charity of the competitive system?

But to resume the subject of planting. When the farmer decides to raise a crop of

wheat, he first selects the soil best adapted to its production. He then gives the ground a special preparation before sowing, and he looks for the harvest where the seed was planted; if the seed was wheat he expects a wheat harvest.

Jesus was "God manifest in the flesh." This garden was the human mind. He selected twelve men whose minds were receptive to his teachings, and he prepared these minds to receive him when, by the law of transmutation, he resolved the material substance of his body to energy or spirit and thus entered the minds of his disciples. This was the Holy Spirit, which was God himself, planted in humanity 1900 years ago. The harvest at the end of the age is the seed multiplied. The seed was Deity, the harvest will be 144,000, pure, Deific beings. As the seed was sown in humanity, there must we look for the harvest, among human beings, transformed by the renewing of their minds and the baptismal power of the Messenger of the Covenant.—ALICE L. BURROWS, in Capac (Mich.) News.

\* \* \*

## Socialism Without a Head.

A Socialist Publication is Fearful that a Powerful Man may Lead the World out of Bondage!

Every once in a while during the present semi-confusion in the Socialist ranks, there arises a cry that what is needed is "leaders" or "a great leader." Now the person who gives expression to any such idea at once and absolutely signifies his complete and overwhelming ignorance of socialism, socialist philosophy, and the history of socialist development. Socialism needs strong men, educated men, fighting men, men of organizing, oratorical and literary ability. But what it does not need, has no use for, and has altogether too many at the present times are leaders. There is not a shadow of doubt but that if those who are so willing to plan campaigns of action for the great mass of socialists would instead of adopting them for their membership, allow that membership frequent and free expression of their ideas, we would not be in the present muddle. A socialist Moses can lead his forces into the wilderness, but there is yet to be recorded an instance where he did not have to be conducted out into daylight by his "followers."

The greatest danger that confronts the socialist movement today, is that some one with magnetic influence and power of organization will appear before the existing socialist forces have had time to crystallize, and gather around him a great personal following upon which capitalist politicians could trade. And it would make no difference how "honest" that leader might be, for men who are gathered together by personal leadership can and will be used for corrupt purposes, whether their leader wishes or not.

The one thing we cannot afford to have just now, is an organization that allows some one else to do its thinking for it. May the fates preserve us from "leaders," should be the hope of every socialist for the next few months.—*Worker's Call*.



Church Flying Distress Flags.

The general impression which the church seems, by much of its effort and the expression of its half-discouraged membership, to be making on the public mind is, that it is raising a flag of distress. It has complained of its own condition until its wail has become an hysterical cry of lament over its decline in influence and numbers.

Frequently the desertion of the church by the crowd is attributed to the prosaic character of the sermons preached, and in that case the simple method of removing the minister is adopted.

This substitution of mere pulpit entertainment for the power of worship is the most striking evidence of distress which the church could furnish. It overlooks the fact that the religious idea is after all the most powerful factor in human life. The power of the pulpit will always wane when worship dies out in the pew; and if experience is worth anything, it demonstrates that the most senseless burning of herbs in the name of worship has more influence on the human mind than the most brilliant lecture platform where God is a mere figurehead.

But in addition to this, the church shows another striking evidence of conscious distress, either by its attempts to protect its creeds and dogmas from all the investigations of scholarship, or by revising and changing them so continuously that they appear as a mere fiction.

This feverish anxiety and restlessness on the part of the church is an indication of weakness that the people are quick to discover. The latter care little about creeds and doctrines in books.

They are looking for a revelation of truth in living forms, and while the church is thus busying itself here and there with its theology, it is neglecting its main duty and is giving signals of its distress.—REV. JOHNSON HENDERSON.

The Microbe Craze.

Prof. Norton says: "There is great danger of the bacteriological craze landing its devotees in a quagmire, from which extrication will be difficult if not impossible without loss of prestige. The earnest investigators are prone, in their enthusiasm, to take too much for granted (the wish being father to the thought), and it will not be at all surprising to find that many steps will have to be retraced; many ingenious and promising theories abandoned. It should be borne in mind that microscopic life is, in the main, beneficent to humanity; that the varieties associated with disease are comparatively few, by comparison with the others, and that in the case of the bacteria that have been definitely identified with specific diseases, it has never been satisfactorily demonstrated that they are the cause, and not the product, in such cases. Although some facts are positively known in bacteriology, yet the conclusions drawn from them are mainly conjectural; and in this, as in other fields, it is not at all unlikely that the next generation will see the present teachings thrown out, and a general recasting of theories.—*Popular Science News.*

Great Famines of History.

Seldom in the world's history has greater destruction of life been caused by starvation than has occurred in the present famine in India. According to Lord Curzon, India's Governor-General, the loss of life has been fully 500,000, the destruction of crops has reached \$250,000,000, while millions of cattle have been destroyed. About 2,000,000 persons are now dependent upon the relief which is furnished them by the British government. The reports which have come about this calamity have appalled the world.

India has had several severe visitations of this sort in the present century. In 1837-38 the deaths from famine in north-western India were estimated at 800,000, and in the locality in 1860-61, over 100,000 perished. In Bengal and Orissa in 1865-66 about 1,000,000 lives were lost from famine, and in 1868-69 over 1,500,000 are said to have perished in Rajpootana and neighboring districts in India. In 1877 fully 500,000 lives were lost from this cause in Bombay, Madras, Mysore, and the surrounding country, while in the same year 6,500,000 lives were lost in northern China. The last named calamity was the most destructive of all the famines in the history of the world. Most of these catastrophes were caused by drought and failures of the crops.

Many famines have occurred in Europe, but none of them reached anything like the proportions of those which have been mentioned in India and China. France had several of them between 1750 and 1790, and these were among the causes of the French revolution in the last decade of that century, which overthrew the Bourbons, established the first republic, and brought the first Napoleon to the front. Ireland, too, has frequently been afflicted in this way—in 1814, 1816, 1822, 1831, and 1846. That which occurred in the last-named year, which was due to the potato rot, was the severest of all, and it had serious political and social consequences. The deaths from starvation in Ireland in 1846 and 1847 have been placed at figures ranging from 30,000 to 70,000 or 80,000, although about \$50,000,000 was expended by the British government to relieve the distress, and many millions were contributed by the United States and other countries.—*Leslie's Weekly.*

\* \* \*

TO THE FORE.

Move to the fore,  
Men whom God hath made fit for the fray.  
Not yours to shrink, as the feeble ones  
may:

Not yours to parley and quibble and shirk:  
Ill for the world if ye do not God's work.  
Move to the fore!

Move to the fore.  
Say not another is fitter than thou—  
Shame to the manhood that sits on thy  
brow!  
Own thyself equal to all that man may:  
Cease thine evading; God needs thee to-  
day;  
Move to the fore!

Move to the fore.  
God Himself waits, and must wait, till  
thou come.  
Men are God's prophets, tho' ages lie  
dumb.  
Halts the Christ-kingdom, with conquest  
so near?  
Thou art the cause, then, thou men at the  
rear.  
Move to the fore!

—London S. S. Times.

The World's News.

Nov. 21.—100 men go out on strike at Mandel's new building, Chicago.—Cook county grand jury after loan sharks.—50 people killed by cyclone in Tennessee.—Heavy storms in the West.—Mob attempts to lynch a Negro on Clark street, Chicago.—Gen. Macabulos, former Filipino chief, starts on expedition to catch Aguinaldo for U. S. authorities.—Nov. 22.—Chinese situation hangs fire; powers may present ultimatum.—Dr. Gregory, the antarctic explorer, says the earth is shaped like a pear.—Severe gale sweeps northern lakes and destroys vessels.—Czar reported growing worse; severe attacks of typhoid fever and mental collapse.—Nov. 23.—Kruger arrives at Marseilles, France; hundreds of thousands of people welcome the Boer chief, and cry "Vive Kruger," "vive les Boers!"—Navy department contracts for \$16,000,000, worth of armor plate.—Colombian rebels still active; reported to have captured principal sea-ports.—Nov. 24.—Kruger goes to Dijon, France; journeys through enthusiastic crowds; great demonstration at Lyons; great volume of feeling against England expressed by the French.—Labor unionists attack non-union workmen at Mandel building, Chicago.—Great Britain and America negotiating an alliance for joint policy in China.—Thousands poisoned by beer at Manchester, England.—Nov. 25.—DR. CYRUS R. TEED lectures at Masonic Temple, Chicago, before Society of Anthropology.—Storm on coast of Labrador kills 30 people, and wrecks vessels.—Paris preparing to receive Kruger.—McKinley declares his purpose to perpetuate the republic; cries, "No danger of empire."—Lords Roberts and Kitchener adopt Weyler policy in South Africa; Roberts admits that he is unable to win against the Boers by employing "civilized warfare;" Boers more active and determined to obtain independence.—Nov. 26.—Dowie's imported lace-makers admitted to U. S. by officials of the government.—Joe Mulhatton, the famous newspaper liar, is insane.—Czarina of Russia threatened with nervous collapse.—Paris gives Kruger an enthusiastic welcome.—Big \$1,000,000 steal discovered in New York.—Russia has 176,000 troops in China.—Kruger prepares to arraign England for barbarity and violation of its code of war.—Nov. 27.—Mayor Harrison, of Chicago, declares that labor riots must stop, and that non-union men must be protected.—Corn selling at 50 cents per bushel.—Minister Conger, in China, said to have disobeyed orders and committed U. S. to unreasonable terms in Chinese affairs.—Severe storms in middle states.—50 divorces granted in St. Louis in a single day; record broken!—Great alarm over the Czar; his death feared.—Pope completes his encyclical letter.—France promises to protect all Catholics in China.



## The Flaming Sword's Exchanges.

The Saturday Evening Post.—The Curtis Publishing Company has issued a November Special Double Number, in addition to the double number for Thanksgiving. This breaks the record—32 extra large pages, illustrated, under colored covers, for only 5 cents. Many important subjects are discussed in the current issue. Our Diplomatic Relations with China, by Hon. John W. Foster; Men Who Make Money in Wall Street, by S. V. White; and Dividends Paid on College Parchments, being the most important. All of the literary contributions are fine, especially Bret Harte's, The Stolen Cigar Case, being one of a series of Condensed Novels, imitating the style of A. Conan Doyle. The editorial departments are fine—in short, the Saturday Evening Post surpasses anything we have seen for 5 cents per copy—it is equal to any magazine on the market.

Leslie's Weekly.—This popular illustrated weekly is a fine thing for the reading table, containing as it does, history in picture—fine photographs of places of interest, places where great events transpire. The issue of this week illustrates New York's great \$35,000,000 underground railroad. Another subject of illustration is the breaking in of 5,000 wild horses and mules for the German army in China, by cowboys in California. Other subjects and departments make up 24 large pages, embracing as much matter as is usually found in the best magazines.

Monday Edition, Brooklyn Eagle.—The sermons of the Rev. Dr. Newell Dwight Hillis, (Plymouth Church, Brooklyn), successor to Henry Ward Beecher, are published in the Brooklyn Daily Eagle every Monday, together with full reports of the sermons of the pastors of prominent churches in Greater New York. The Monday Eagle contains more articles on homiletics than any other daily paper in the United States. Samples sent on request. Subscription price per year, \$1.50. Address, The Brooklyn Daily Eagle, Brooklyn, N. Y.

The New Voice.—The election makes no difference in the tone of the foremost prohibition organ, the New Voice; it continues the fight as vigorously as ever. We should be glad to have our readers become acquainted with the facts of the great whiskey evil, and they are contained in this vigorous periodical every week. It has an interesting editorial page; and just now, Wm. E. Johnson is traveling around the world, and contributing articles concerning his travels. Weekly, \$1.00 per year. 315 Dearborn street, Chicago.

Journal of Magnetism.—Mr. Lloyd Jones, of 156 Washington street, Chicago, is issuing an illustrated monthly magazine, 48 pages, price 10 cents per copy. Free

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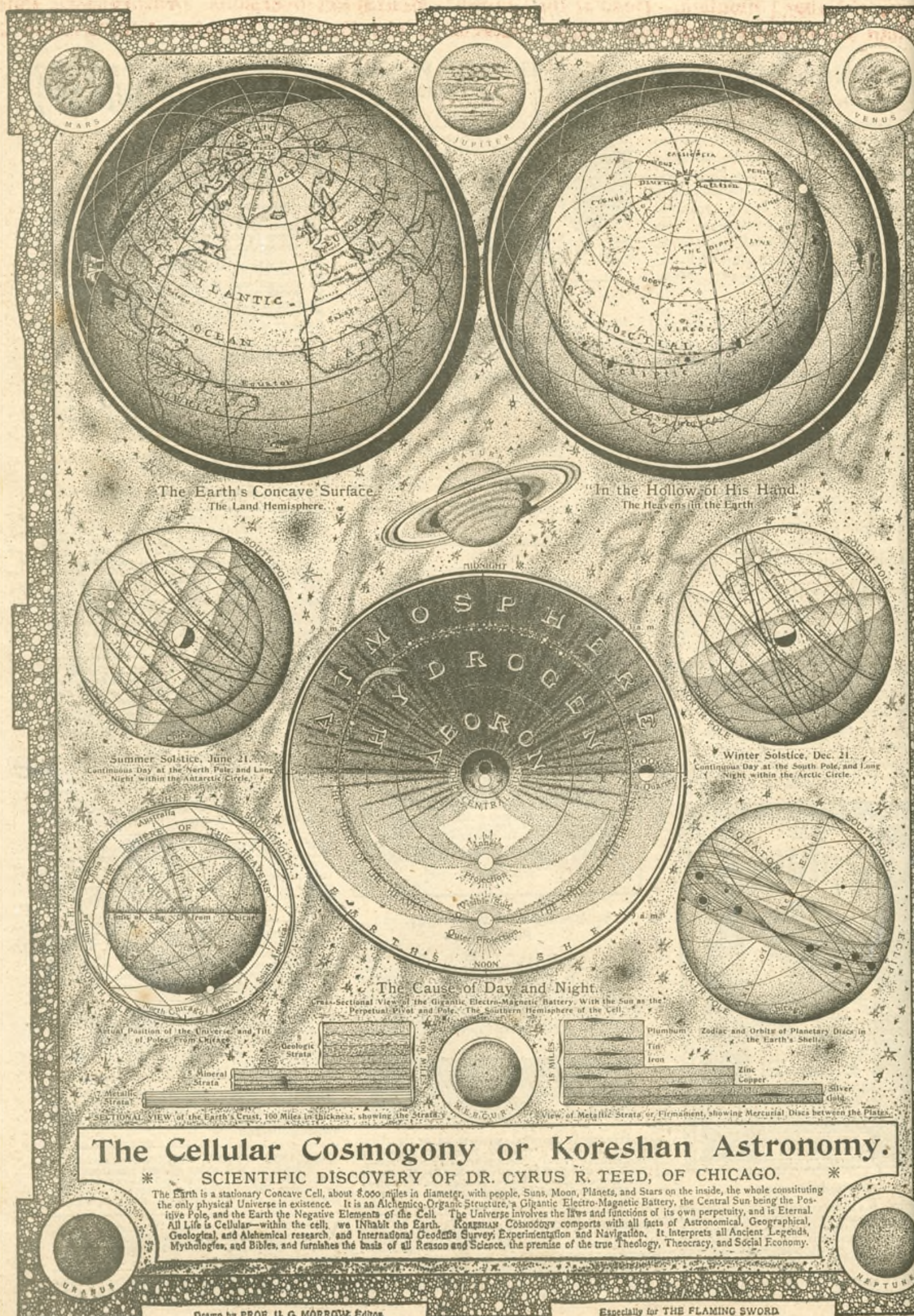
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